RELIGIOUS.

Interesting Services in the Churches of the Metropolis.

Henry Ward Beecher at West Point.

President Grant an Interested Listener.

"THE PRESS MIGHTIER THAN THE PULPIT."

Telegraphic Reports from Washington, Trenton, Newark, Poughkeepsie, Sing Sing, Middletown, New Haven and Bridgeport.

The weather yesterday was delightful and had the effect to bring out thousands of our church-going ulation. The religious temples of the metropoli attendants; the pastors were in an unusually happy ood and preached with spirit and interest; church choirs filled up their part of the ceremonies with choice spiritual selections, rendering the services of the day, as a whole, pleasant and instruc

RELIGIOUS SERVICES IN THIS CITY.

MADISON AVENUE PRESBYTERIAN CHURCH.

Baccalaureate Sermon Before the Graduating Class of the College of the City of New

York.
The Rev. William Adams, D. D., pastor of th Madison avenue Presbyterian courch, preached the annual baccalaureate sermon before the graduating class of the College of the City of New York last evening. The church was completely filled. Horace Webster, L.L. D., President of the college; Professor R. Ogden Doremus, Mr. R. L. Larremore. sident of the Board of Education, and the fortytwo members of the graduating class occupied front seats in the body of the house. After the introductory services the text was announced from Matthew xx., 25, 28 inclusive. Starting from this he inquired, Who makes the most of life? Who gains success and who failure? What is success and what is failure? The questions imply order and then place. Such a theme is not impertment to the occasion. It s of great interest to those who have been recelving culture preparatory to action. By success we rally understand the favorable termination of our intentions. One who has never succeeded in anything may lay something to lack of earnestness and enthusiasm. He who gives so much of real worth to the work of his life may be sure of a corresponding amount of honor and accomplishment. In finding an answer to the question of success we come at once to the substantial facts of Christianity, Christianity more and more lifts itself up as the greatest and best of all duties. If it is true at all It is true altogether. The time for apologies for Christianity is past. In the past history of this nation there has been a time when an insidious scepticism has been popular; but the times have changed for the better, and Christianity has become a power. He makes the most of life whose ambitions fand aims are most benevoient, whose motive is Christianity, and who accomplishes the most by a conformity with the teachings of Christ's life by doing for others. Whatever intellect a man possesses should be maltrumental and subordinate to the premotion of good to others. Goodness should not be the means interely, but the end of all great effort. Self-assertion is a serious fault. By egotism, the ambition which when successful carries the world's approval, is, in fact, a bene and a curse. This sin was exemplified by the Aposties who disputed among themselves who should be the greatest. They were like our politicians—each wanting to nominate himself. 'Ambition asserted its own claims, and all were inquiring, "Who shall be the greatest." 'Christ gave them an answer, and he is the wisest and most successful who reads it aright and carries its instruction into effect. 'Whoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Here, then, is the rule and measure of human greatness—self-subjection and denial for the good of others. Few have done more to demolish shams than Mr. Carlyie, but he asserted a false principle when he elevated above morality and philanthropy the supremacy of intellect. He used his mellect for a low purpose when he poured out his scorn on such noble reformers as Howard and Wilberforce, and the institute of me are true in honoring their memory and deeds. Among the greatest of mistakes men make one is produncing those lives intuite that do not show their resule. Few great inventors and reformers ever live to see or reap the subst it is true altogether. The time for apologies for Christianity is past. In the past history of this naformers ever live to see or reap the substantial results of their work. A man of the world, at the time of the death of Jonathan Edwards, would have criticised his live as that of a fanatic and an obstinate and uncomely man who lived a hard, dry, rough life, and died of smallpox atter fifty-five years devoid of any good or great work. There never lived a man who was more thoroughly spiritualized and who was on such mountains of transfiguration of the higher realities of Christianity than Jonathan Edwards, and his intence will last for many years as a power of good.

come," and by its wealth, its talents and the personal consecration of its Estambers to endeavor to hasten the day when the knowledge of the Lord would cover the whole sarth.

The candidate for Crimstion then stepped forward to the front of the courte, and the usual ordination question having been put, and answered in the affirmative, the Rew James H. Dwignt offered the ordination prayer, the members of the presbytery present going through the ceremony of laying on hands. At the close of the prayer the Rev. Dr. G. W. Wood delivered the charge to the newly ordained missionary and stated to nim the wishes of the presbytery in regard to his future work. The charge was a very able and elequent one and occupied half an hour in delivery. The service closed by singing the doxology, and the benediction by the Rev. Edward Riggs.

"Hell: Three Reasons Why."
Last evening the Rev. T. T. Kendrick, of Cincinnati, who has been recently called to the pastorate of the Church of the Pilgrims, in West Forty-eighth street, between Eighth and Ninth avenues, preached a sermon to his congregation on the above subject. He took his text from Luke xii., 4 and 5—"Be not afraid of them that kill the body; but I will forewarn you whom ye shall fear: fear Him which, after He hath killed, bath power to cast into hell." The preacher said the doctrine and practice that he should attempt to establish were based upon the mmortality of the soul of man. "Have I a soul which is no part of my body, and which will live and think and act when my body shall be dead?" or "Have I no soul, and when I die shall I cease to think?" These were questions which were calculated to awaken the deepest solicitude and were allied to the most profound research. If there be any doubt on the subject that "in the midst vital importance whether we were sent into a dark, ireamless sleep, or whether we were woke into that real existence, in comparison with which this life vas but a fleeting dream. It could not be that this earth was man's only abiding place; it could not be that each man's life was a bubble cast on the ocean of eternity to float along on its waves and sink into nothingness. Else why was it that the high and giorious aspirations which leaped like angels from the temples of our hearts were forever angels from the temples of our hearts were forever burning and remaining unsatisfied? Why was it that the rainbow and the cloud came over us with a beauty not of earth, and then passed off to leave us to muse on their loveliness? Why was it that the stars which held their festival around the midnight throne were above the grasp of our limited faculties, forever amazing us with their incomprehensible glory? And, finally, why was it that so many bright forms of human beauty were suddenly presented to our view, and as suddenly taken from us? We were born for a higher destiny than earth. There was a of human beauty were suddenly presented to our view, and as suddenly taken from us? We were born for a higher destuny than earth. There was a realm where the rainbow never faded. He claimed that the passages in his text were sufficient to settle the question he had selected for his discourse, if they but put a plain confinon sense construction upon the language. The following points were hypothetically clear:—The body and the soul were not the same. They were distinct. Men were capable of killing the body, but all the power of man was not able to kill the soul. The soul did not die with the body. Now, his subject embraced two leading points. First, why there is a hell. In the Scriptures the word "hell" did not always mean a state of punishment, but an unseen world, but in most passages it distinctly pointed out a place of future punishment. His second reason was in respect to holy beings. Were these to be the society of the wicked? His third reason was, was it not meet and righteous that the wicked should associate with themselves and be imprisoned, so as not to be allowed to wage eternal war against God? The reverend gentleman then went on to elaborate and comment upon these points at length, and was listened to throughout with deep attention.

LIBERAL CHRISTIANITY.

The Rev. Warren H. Cudworth at the Cooper

Institute.
The Rev. Warren H. Cudworth preached his inaugural sermon, in answer to a call to become the minister of the congregation that worships in the large hall of the Cooper Institute, under the forms of liberal Christianity, every Sunday, at the usual hour. About 500 people were present, to whom the committee addressed a communication, speaking in high terms of the reverend gentleman, saying that this devoted spirit, his Christian fervor, his ripe experience and his unsparing labors have singled him out, in the judgment of your committee, as eminently the man for the place."

After the usual preliminary service Mr. Cudworth

came forward and spoke upon "Religious Matter of Life as well as Faith; what it is, and how to get it." Religion, said he, thrives in all crowded and culti-vated communities, and assumes as many different forms, and partakes of as many different creeds as there are bells and voices to sound its praises; and God forbid that I should speak against any kind of religion. In the discordant sounds of the beils and in the earnest tones of the clergy they cannot have harmony, perfect concord. This diversity is not confined to religion alone; it enters into politics, where public issues divide the people into great parties and petty factions; into art, where each school cham-pions its own peculiar views of beauty; into music, where melody and harmony become subjects for diverse opinions; into literature, colleges of physic and schools of logic, where men as-semble, yet never to agree. Should these differences be levelled, and should we by a system of elevation and they their results. Few great investors and references on the total control of the control o and depression, by appreciation and reduction, make there is enough of that already. Therefore let this discord in spiritual matters continue, and in God's

THE SECOND ADVENTISTS AT COOPER INSTITUTE.

The Rev. J. S. White, of Boston, Mass., on the "Sudden Coming of the Lord." The Second Adventists, numbering about forty, at room No. 24 Cooper Institute, were addressed yester-day forenoon by Elder J. S. White, of East Boston, Mass. He selected the words, "Lest coming sud-denly He find you sleeping," from Mark, thirteenth chapter and thirty-sixth verse, as his text. The ob-ject of his sermon was to show that all great events had come upon the world suddenly. He cited from the Bible these events:—The deluge, the plagues in Egypt, the fall of Jericho, the overthrow of the cities of the Plain, the captivity of the Jews at Babylon. the capture of Babylon by Cyrus, narrated in the Old Testament; the advent of our Saviour, forming the story of the New Testament, although it had been predicted, came suddenly upon the people. They were found "sleeping," and thousands were awakened to the knowledge of the full light and liberty brought to the world by the great Redeemer. They had hoped and looked for His advent, but when it came suddenly they were lost to its glory and the blessed hopes and promises which came with the only begotten Son of God. The stege of Jerusaiem by Titus came suddenly upon the people and was another fulfilment of prophecy to which the people had failed to give heed. Since the advent of Christ events showing God's government and the judgment of His righteousness had come to the world in great revolutions. The Reformation directed by Martin Luther was one of the revolutions which came suddenly, bringing men out of the darkness into light and making the darkness more visible for those who remained within the superstitions of the Romish Church. The French revolution of 1793 came suddenly upon a profave and licentious people, showing God's justice in avenging the violations of His holy law. The revolution of 1348 in Europe also came suddenly, finding the nations sleeping, waking only too late to find that their sins should find them out. The latest example of the sudden coming of the Lord was in the late war and the liberation of the slaves, when the nation awake to the justice and liberty which God had decreed from the foundation of the world. Although His sudden coming found this American people deep in the situmber of unrighteousness and the worship of Mammon, His great power was able to bring out from the sacrifices and sufferings of the bitter conflict the fruits of a great and enduring triumph for His word. His coming with a sword was the means of the salvation of an oppressed race. So the second advent of Christ, like His first, was to be sudden, and there would be millions sleeping, for they do not receive the teaching the capture of Babylon by Cyrus, narrated in the Old Testament; the advent of our Saviour, forming

Celebration of St. Anthony's Day.

On Sullivan street, near Houston, stands the un

pretentious little edifice dedicated to the worship of Almighty God, under the tutelage of St. Anthony, of Padua, and presided over by the fathers of the Order of St. Francis. A few years since these good fathers obtained possession of this church, and, from an almost insignificant beginning, they have built up a flourishing parish and have instilled that the residents of the neighborhood a spirit of plety and love for their religion, which only untiling zeal and devotion to duty on the part of the clergymen could ever have produced. Every grand occasion honored by the Church receives full justice at the hands of these worthy fathers and many special festivals-not ordained by th such-are celebrated with all possible pomp and produce most edifying results. day was the festival of St. Anthony, and the rever-end gentlemen could not allow the feast of the end gentlemen could not allow the feast of the patron of their church to pass by without some special service in his honor. The church was most gorgeously yet tastefully decorated. The altars and sanctuary were covered with magnifecent candelabras, filled with tapers, the light from which, reflected by bandsome and unique collections of nowers, which peeped out from between the candelabras, shed a meilowed light throughout the edifice. Over the main aitar piece a curtained canopy added to the beauty of the decorations of the altar, while over the sanctuary and from the centre of the ceiling to the four corners of the oburch rich curtains of red merino-faced with costly lace, the latter brilliant with gold embroidery-heightened the effect and displayed the taste possessed by the sons of the "land of song," whence all the priests of this church have come. At the principal service in the morning Mozart's Grand Mass, No. 12, was sung. Previous to the service an orchestra, of some dozen or more, gave a pot pourri of arms from the principal operas; selecting, of course, only those which might appropriately be used for sacred music. At the mass, the regular choir of the church-comprising Miles. Helena and Emifia Kremyborg, respectively as soprano and alto, and Messrs. Gueli and Banadi, as tenor and basso—was augmented by Mrs. Abner S. Brady, soprano; Mme. Colletti, alto; Signor Colletti, tenor, and Signor Lotti, basso. The principal solos consisted of the Vent Sanctus, cung by Miss H. Kreymborg, and Gounod's Ave Maria, for the offertory, by Mrs. Abner S. Brady. The latter sang this beautini composition of Gounod's with exceeding artistic skill and taste. The trouble in most of our churches is that the singers get through their lines and notes with a sort of business air, devoid of all religious sentiment or pathos. Mrs. Brady succeeded in giving to the part allotted her a depth of feeling and religious fervor highly commendable. At the Sanctus, and at the close of the services the patron of their church to pass by without some succeeded in giving to of feeling and religious fervor highly comments of feeling and religious fervor highly comments of the sanctus the orchestra gave a selection from At the Sanctus the orchestra gave a selection from "Traviata," and at the close of the services the grand march from "Le Prophete." At the mass the grand march from "Le Prophete." A the mass the Rev. Father Joachim Guerrini, O. S. F., officiated as and Gilbert Nuonno, O. S. F., as and Gilber

Hev. Father Joachim Guerrini, O. S. F., officiated as celebrant, assisted by the Rev. Fathers Anneclete De Angelis, O. S. F., and Gilbert Nuonno, O. S. F., as deacon and sub-deacon; the Rev. Father Cashin, O. S. F., master of ceremonies, who also delivered the sermon of the day.

In the evening grand musical vespers were given, at which the Rev. Father Charles Vissani, Provincial of the order of St. Francis in the United States, officiated, and was assisted by several of the clergymen attached to the church, and the Rev. Father Wilson, O. S. D., preached on the life of St. Anthony. Donizettl's vespers were sung by the choir, with Mercadante's O Salutaris, sung by Signor Lottik, Rossi's Me Infelix, by Signor Colletti, and Dr. William Berge's Tantum Ergo, by the choir. Mr. G. Gueli presided at the organ. The services both in the morning and evening were very fine and passed oil with great éctat.

"HATIONAL S.NS."

A Lecture Delivered by the Rev. H. D. North

rop Before the Sons of Temperance.
The Rev. H. D. Northrop, pastor of the West
Twenty-third street Presbyterian church, last evening delivered a lecture before the Sons of Temperance, in Dr. Burchard's church, in Thirteenth street, between Sixth and Seventh avenues. The reverend gentleman began his lecture by taking for his text Proverbs xiv., 34—"Righteousness exalteth a nation, but sin is a reproach to any people." They are poor patriots, said the lecturer, who go crazy on the glory of America, but never get disturbed by reason of her shame. The creed of many is to praise every-thing peculiarly national. The best creed is to praise what ought to be praised and condemn what ought to be condemned. By righteousness men-tioned in the text may be understood obedience to God's moral law. It includes justice, honesty, purity of morals, regard for religion, liberty of conscience. It is assumed that our national resources, our silver and gold, our thrilling history, our impetuous march upon the road of empire, our education and literature, are the glory of our country. So they are; but there is a which governments are as unstable as bubbles, and the weifare of the people is insecure. The preacher proceeded to point out some of the evils most apparent at the present time. First, there is too much ooseness frequently in the home, both in teaching and living. The nation is made up of families, grows out of them, and is nothing but a large coffection of them. What the families and homes are the nation will be. The people make the laws, elect the rulers, wield their own sceptre, decide their own destiny Take care of them as individuals and you have taken care of the country. The place for doing this taken care of them as individuals and you have taken care of the country. The place for doing this is the home. Strictures are frequently passed upon the family training of the old Puritains, but many of their children have turned out remarkably well. If there were any evils in their system of training we in these latter times are not in the slightest danger of falling into them. For instead of being trained up the children frequently train up their parents, and not always in the way they should go. Secondly, it is certain that there would be more love for virtue in many families if there were less love for the corrupt literature of the day. The magnitude of the evil is produgious. The newspapers sent out from New York every week are an index of the character of the American people. The press is far mightier than the pulpit. It reaches a larger number of the people, and that every day. The whole world reads. Every night is impatient for the next morning's news. The press is the potent engineery for anation's reun. If it is corrupt the infection will spread through the system of the body politic and work disaster. While we have a pure and virtuous press, it is notorious that we have a press which is just as impure and unvirtuous as it dares to be. A large part of the responsibility for this rests with those who supply this literature; but not entirely, for the supply is no greater than the demand. The shop boy who buys the low paper is responsible, and so

is the young man who smuggles it into the house and hides it away from the old folks, and so is the siliy girl, who runs to get her paper and then snivels and blubbers over thrilling tragedies which never happened. The money paid for this corrupt literature would feed the hungry and clothe the naked and give Bibles to the whole world. This leads to the statement, thirdly, that one of the evils of the present time is a low estimate of virtue, and a tone of morals which seems to be constantly growing lower. The very construction of our government invites dishonest men to clutch for the spoils. Hence there is political corruption. Pride and fashion carry the day and men steal money with which to live a fast life and keep up appearances. Then, too, teachings contrary to the true spirit of Christianity have been widely sown, and there is an unsettling of religious opinion. The late was undoubtedly had a demoralizing effect upon the community. As a consequence of all this there is political, commercial and social immorality, Divorce in many places is thought to be a cardinal virtue, and dram drinking detracts nothing from a man's respectability. We may boast of our Plymouth Rock, our vast territories, our mines of wealth, our magnificent achievement in building a Pacific Railroad, but if we do not care for the morals of the people this republic, like a rotten carcase, will fail of its own weight. The preacher alluded to the rage for fashion and the evils of intemperance, and closed with a reference to the wide-spread spirit of gambling, of getting money without rendering an equivalent, which is now so apparent. There are sons and sons-in-law living upon the parental estate too laxy to do anything but speculate. Work is ignored. Many young men are anxious to marry rich to get some one to take care of them. Every organization, like the Sons of Temperance, which is seeking to reform society and introduce a better state of things is worthy of support. If this nation, after all its admonitions, its sacrifices, its advanta

HEBREW FREE SCHOOLS.

Fourth Annual Examination at Steinwa Hall-Prayers, Recitations, Prizes and Ad-

The fourth annual examination of the Hebrew free schools took place yesterday morning at Steinway Hail. These schools, four in number, are under the care of the Hebrew Free School Association, which was organized in June, 1864. The principal object of establishing these free schools was to countered the efforts of what are called "Christian Jews," who had opened schools for children of the poorer class of Jews on the east side and were disseminating among them tracts and doctrines apparently Hebrew, but in fact opposed to the tenets of Judaism The first school, now known as No. 1, was opened at No. 42 avenue C, where it is still continued, in a building owned by the association. Here are taught by six teachers, with Isaac C. Noot as principal, all the usual English branches as in the public schools and the German language, and on Sunday the Hebrew language and religion. On Saturday the Hebrew Sabbath, the schools are closed In this school, No. 1, there now receive free instruction 300 pupils, all under thirteen years of age, some of them being children of the poores people of the Jewish denomination in the city school No. 2 is in the same building, with Mr. Mose Cohen as principal; it contains sixty scholars, who from four to six P. M. every day, except Fridays and Saturdays, are taught Hebrew grammar, reading and translating and religion.

No. 3 is held at the Greene street synagogue, has 150 pupils, under three teachers, and the hours and course of instruction are the same as in No. 2. The same is also the case in School No. 4, at 205 East Twenty-seventh street, where seventy-five scholars

are taught by two teachers. The association now numbers over 600 members each paying an annual contribution of five dollars, out of which sum and from donations received from various sources the expenses of the schools are sup abandon the instruction in the common English branches, as a good deal of opposition has been gathered among the Jews of the city against it, since the claim that in the public schools, free to all, these are taught to better advantage, and that to maintain it

claim that in the public schools, free to all, these are taught to better advantage, and that to maintain it in a distinctly Hebrew school might give rise to a charge that the Jews are opposed to the public school system, while they are its carnest friends. Beed is to be given to this objection, and these Hebrew free schools will probably hereafter be continued only for free religious instruction, and for maintaining the Hebrew language among the "rising generation."

About nine o'clock yesterday morning nearly 500 children, with their teachers, parents, friends and resistives, flied into Steinway hish, filling nearly all the seats, and a number of prominent Jewish divines, among them Rev. Drs. Isaacs and Vidaver, and many gentiemen of cominercial note, occupied the platform. Mr. Michael M. Alien, chairman of the tommittee on Discipline, introduced Mr. Noot, who spoke the opening prayer very effectively, whereupon Mr. Harrison's class of School No. 3 were called upon the platform for examination in reading (Hebrew) morning and night prayers and the blessings. The second examination was of Mr. Eppinger's classes of schools Nos. 1 and 4, in Hebrew reading, religious exercises, blessings, the months and festivals. Then followed the Misses' Harris and Gorilitz's classes in School No. 1, which are instructed Sundays only in the catechism, Bible flistory and the Sticies of the creed, as written by the great Jewish theologian in the twelfth century. history and the stilcies of the creed, as written by the great Jewish theologian in the tweith century. During this examination the young Misses Anna Stoiz and Rachei Rosenthal were warmly applianced for the correct pronuctation and aimost dramatic medulation of voice in their answers. Mr. Abram Octunger, the president, requested the andience not to interrupt the examination with appliance, which request was atterwards compiled with. Mr. Vandewenleir's class, of School No. 3, was examined in the decalogue, the creeds, translations, blessings, the months and festivals. Mr. Joseph Cohen's classes, to interrupt the examination with applause, which request was afterwards compiled with. Mr. Vandeweneler's class, of School No. 3, was examined in the decalogue, the creeds, translations, the prayer books, the eighteen benedictions, Henry's Classbook to the Book of Judges and in the festivals. Mr. Noot's class of School No. 3 again in Hebrew translation, Henry's Classbook, the Judges, and King's Classes of School No. 3 again in Hebrew translation, Henry's Classbook, the Judges, and King's Classes of Schools Nos. 1 and 3, examined in translations from Hebrew, Biblical questions and Hebrew grammar. The examination was conducted afternately in the English, German and Hebrew languages, and all the pupits gave satisfactory evidence of great proficiency in their respective branches, to the delight of their parents and friends. Botween the examination of the separate classes rectaations by the pupits selected were in order. The first was a humorous poem, entitled "The Foot's Complaint," at the excess of devotion paid to the eyes, the nose, the mouth and the hands, and was exceedingly well rendered by Miss Theresa Gluck. The second, an elegy on "Sabbath Eve," was very fairly rectied by Miss Anna Stolz. The third, "Der Baum des Levens"—the Tree of Life—was well given in German by Master Emil Arnstein. The fourth, one of the series of Jerroid's "Caudie Lecures." by Miss Anna Boddenkranz, was again an exquisite recitation. The fiftia, a poem in the Hebrew language, having for its subject the Hebrew language, having for its subject the Hebre and part English, given with a good deal of devolional fervor by Mr. Isaac Oettinger, Rev. Dr. Vidaver and Messrs. S. Schuster and M. E. Harris were selected as judges to award the two prizes for the best recitations, and they selected the Misses Theresa Gluck and Anna Goldenkranz as the most meritorious to be so distinguished. The regular prizes on th

Memorial Services in Remembrance of Rev.

Dr. Raphall.

The synagogue of the congregation B'nai Jeshurun, on West Thirty-fourth street, between Broadway and Seventh avenue, was quite crowded last evening. The occasion was a special service held in memoriam of the late Rev. Dr. Raphall, during his lifetime one of the most learned and reverend of Jewish rabbie in the country, and the first and the only one of the in the country, and the first and the only one of the Hebrew ministers who opened a session of the House of Representatives at Washington with prayer according to the Jewish rites. The day being the anniversary of his death, and it being the time-hallowed custom of the Jews to honor such days in their families as well, if the deceased was one of their circle, it was considered proper to have these memorral services in the Temple, and the memery of the deceased was honored by the presence of the whole congregation and many more who were his friends in life. Rev. Dr. Vioaver preached a very impressive sermon, during which he gave just credit

to the virtues and abilities of the deceased, and the

SPIRITUAL MANIFESTATIONS.

Extraordinary Scenes.

A meeting of Spiritualists was held yesterday afternoon at the hall corner of Eighth avenue and Sixteenth street, the object of the meeting being to form a "circle" to receive spiritual manifestations. There was a large attendance, the majority of the audience being evidently strangers, attracted to the meeting by the hope of witnessing some communications from the spirit world. A great number of them were dressed in deep mourning, and had attended in the hope of holding intercourse with their lost relatives or friends. A large table was placed in the centre of the room, and the audience was invited to take seats round it. Nine ladies and one genat once accepted the invitation, placed their hands, with the palms downward, on the

at once accepted the invitation, placed their hands, with the palms downward, on the table, and the audience commenced to sing in a very low key a hymn composed for the occasion. During the singing one of the ladies seated at the table became violently agitated, striking the table with both hands and showing symptoms of great excitement. A pencil was placed in her hands and a sheet of paper before her. After striking the pencil several times on the table and describing various circles in the air, unknown in Euclid, she commenced writing rapidly, throwing the pencil on the floor when she had finished and leaning back in her chair, showing evident signs of exhaustion. The paper was then handed to a lady attired in deep mourning, who sat on one of the back benches, and she was told it was a communication for her. The communication was as follows:—

"From William to Eliza:—Do not fret much longer. Who managed that little affair for you? What you were at a loss to know shall be revealed to you, and you shall not be annoyed any further concerning the affair. Be calm, and I will come and see you often."

The lady to whom the paper was handed stated that it could not be meant for her, her name not benefit and the same of "William," and had no "inttle affair" on hand that she was annoyed about. The paper was then handed about the room, but no one seemed to uncerstand it, and it was pretty evident that for once the "medium" had made a mistake, and that spirits, like common mortals, are not always exempt from error. A large number of other communications followed, but none of them seemed to be understood by the audience. Perhaps the most appropriate communication was one which commenced, "Oh! what a fuss for little." Several of them also proved that composition is not one of the arts practised in the spirit land, and that Lindley Murray is unknown.

PELICIATE SERVICES IN RROOKIVY.

Free Religious Services Under the Direction

of the Young Men's Christian Association. The Young Men's Christian Association of Brook lyn, E. D., a young and vigorous organization of five hundred Christians, are holding free religious services every Sunday afternoon at the Union Base Ball grounds, Williamsburg.

Yesterday afternoon several hundred persons, of both sexes, attended and maintained the utmost decorum during the exercises.

• Shortly after five o'clock Mr. Thomas, president of the association, opened the exercises by giving out

the lymn:—

Come, then Fount of every blessing,
Tune my beart to sing thy grace;
Streams, nearly viewer caseling.
Call for songs of loudest praise."

The whole assemblage joined, and rendered the vocalization affecting, bringing hundreds of passers-by within the enclosure, thus proving that "music hath charms to soothe the savage breast," &c.,
After the reading of a portion of the Scriptures (37th Psalm and the 5th chapter of Matthew) by Mr. D. G. Page, Mr. E. A. Jones made a pathetic appeal to the Throne of Grace, the whole assemblage uncovering. The hymn commencing

Jesus, lover of my soul.

Jesus, lover of my soul, Let me to thy bosom fly,

Jeans, lover of my soul,
Let me to thy becom By,
was then sang with fine effect, and the Rev. J. B.
Brackett, of the First Baptist church was then introduced by President Thomas.
Mr. Brackett spoke at considerable length and was
listened to with evident pleasure. He said that
there are only two conditions in life—one of inexpressible joy, the other of inexpressible misery.
Everything affecting us in this world will end within
a hundred years, but in the next world we are
affected forever. He thought that there are some
men in the world not fit for heaven in their present
condition. Drunken, promane, licentious, they
place themselves upon the level of the brute. They
are corrupt and rotten—physically and mentally
rotten, and are not, therefore, fit for heaven. To
enter heaven it is necessary that we have perfect
nominess, perfect love, and perfect obedience to God.
Many of us think that heaven is a nice place to live in,
but are satisfied with this world because we believe
it better fitted for us; and without some change
none of us are fit for heaven. We must have a
change of heart, because the heart is the seat of the
disease. The hand commits no offence unless the
heart directs it. A bad heart cannot be reformed or
mended; it must be torn out and a new one substitued. "Man, to be saved, must be born again,"
in conclusion Mr. Brackett urged all who heard him
to fall upon their knees and ask God to admit them
to heaven.

o heaven. At the conclusion of the exercises Mr. Thomas an At the conclusion of the exercises Mr. Thomas an nonneed that the meetings would be continued every Sunday afternoon during the summer. Rev. Dr. Porter will preach next Sunday. The association also intends to have open-air preaching in the vacant lot on Kent avenue, foot of Taylor street.

SOUTH CONGREGATIONAL CHURCH, BROOKLYN.

Military Services in Brooklyn. Last evening being set apart by the members of the Thirteenth regiment National Guard for their attendance in a body at church to participate in the annual religious services, that fine organization of the Brooklyn militia as mbled at the armory in Cranberry street, corner Henry, and marched to the South Congregational church, corner of President and Court streets. The route of march was down Citnton street to Union, and up the latter to Court,

and thence to the church.

The regiment was attired in its new, handsome gray uniform, and presented a most creditable apgray uniform, and presented a most creditable appearance. They were under command of Lieutenant Coionel Dakin, and marched up the main asise of the edifice and into the pews, where they remained standing until the signal was given by the organ, when all sat down at once. A voluntary, Jubilante, Deo, was performed by the choir with fine effect after which prayer was said and a blessing invoked upon the Thirteenth regiment by its chapiain, the pastor of the South Congregational church, Rev. Henry M. Storrs. A hymn was then sung by the congregation, when the chapiain, Dr. Storrs, delivered the annual sermon of instruction, taking for his text the words of the fourteenth verse, tenth chapter of St. Mark. He was listened to with marked attention throughout. At the conclusion the benediction and doxology were given, and the Thirteenth and their friends who were present took their departure from the edifice, well satisfied with their devotional exercises.

CHURCH OF ST. MARY-HUNTER'S POINT.

Lecture by Ex-Governor Lowe, of Maryland. Last evening ex-Governor Lowe, of Maryland, de livered a lecture in the new church of St. Mary, hunter's Point, the subject being "The True Christian Idea of Liberty and the Influence of the Catboll Church upon Modern Civilization." There was a large and appreciative assemblage in attendance. The Rev. Mr. Cremmin, pastor of the church, introduced the lecturer in a few appropriate observa

Ex-Governor Lowe commenced by saying that the love of liberty was an instinct of the human heart, or, rather, it was the necessary effect of the great peerless gift of free will. How could man be a free agent in his relations to God himself and not aspire to liberty in his conscience with his fellow man? If God had made man free, even in those matters which would determine for weal or woe, who could doubt but that slavery was foreign to his moral constitution? Freedom was obtained through perfect obedience to the command of the Creator; for it was found that more freedom was obtained in proportion as man continued faithful to the laws of justice. Obedience of the creature to the great Creator was productive of liberty. That was the fundamental idea of freedom. Not that all men were absolutely equal in all things, for their faculties were diversified. Nevertheless, man had faculties were diversified. Nevertheless, man had never been ignorant of the fact that subordination was one of the laws of heaven. The soul of man sighed for liberty, which, however, was not license. But in the early days, no scoper had men forgotten the worship of God than the image of their Creator was obliterated from their hearts. After commenting at some length upon the fallacy of some philosophers in attempting to ignore the liberty to be derived from heaven and pointing out the errors of those who attempted to look upon humanity as God Himself, he adverted to the anctent beroes and observed that their great deeds were very light when weighed in the Christian sanctuary. The finest achievements of the patian sanctuary. The finest achievements of the patians of old were characterized by acts of treachery. Society composed of such people could not understand the fundamental principles of humanity. "Hessed be the poor in spirit' could never have been addressed to the wise nen of anctent Greece, for all their actions were marked by overbearing pride; even Diogenes in his tuo was impudent and foo proud to work. Even at the purest epochs of the ancients their liberty never rested upon the basis of human brotherhood. Their liberty was egotism, and was totally devoid of those elements which should compose true freedom. But a brighter never been ignorant of the fact that subordination

cay was dawning. Rome had conquered Greece; but the arts of Greece had illumined Rome. The voice of Heaven spoke aloud. The pride of the Carars was already doomed. Only a short time would elapse when it would be trampled into dust and refinement. It should be trampled into dust and refinement. It should be trampled into dust and refinement. It should be commenced the mission of the Catholic Church among men. The conversion of Constantine could not arrest the fail of the empire. Vice had done its work: ant the Catholic Church came in time to the dying couch of the declining empire. The lecturer dwelfst considerable length upon the early history of the Roman Catholic Church, its trials and difficulties; on the sufferings of her marryrs, who often fell beneath the sword of idolarry. But the Church triumphed, and none could deny that but for its influence the disintegration of the old Roman empire would never have taken place, and the nations of the earth would have continued in barbarity. It was the work of the Church to civilize as well as to convert. Adverting to the great changes which took place after the fail of the empire and the beneficial influence of the Church, he went on to state that the Catholic Church asserted the infallibility of her spiritual teaching. He denied that the Catholic Church or its head on earth ever thristed after temporal power. The misrepresentations of bigots were unavailing, and the enemies of the church haldfailed in their attempts to clearly prove it. He then referred to the new order of things with regard to the temporal power of the Pope. The principles of the church were immutable, while all things else changed, and she could afford to work out her own ideas. She accomplished without a drop of blood. The Church had no choice in the form of governments, monarchical, aristocratic or democratic. The form to her was immaterial, but her principles were those of freedom and universal charity, and rational ideas of liberty on her united religion, and she was freer to-day in the Unite

RELIGIOUS SERVICES IN NEW JERSEY.

Jersey City.

In the Third Reformed church, Hamilton square, the Rev. J. Howard Suydam delivered last evening the eighth of a series of jectures on the relations of life, entitled, "The Transition Period in the Prodigal's Career." All the previous lectures under this head have been productive of a vast amount of good. They are addressed chiefly to young men, and the object directly aimed at is the correction of immoral habits. The preacher addresses his hearers immoral habits. The preacher addresses his hearers more in the persuasive style of a father to his children than that of a pulpit orator spinning out an hour on a text. The shoals and quicksands of life are pointed out, and some excellent suggestions offered by way of rules for a Caristian life. In short, there is abundant matter in these sermons for a pamphlet, which could not fail to effect a great reformation among the young men of the city.

In St. Peter's church solemn high mass was celebrated at half-past ten o'clock, the Rev. P. Corrigan officiating as celebrat, with Rev. Dr. Wiseman, deacon, and Rev. J. O'Neill, sub-deacon, Lambilotte's paschal mass was given by the choir, under the direction of Professor Neuendorn. The Gloria is, perhaps, too long when given in full; but with the admirable singing of the soprano, Miss Schmitz, it could never become tedious. She certainly exceeded her former efforts yesterday; and with such a powerful combination as Miss Neumann, contraito, Mr. Castelli, as tenor, and Mr. Trager, the basso, the rendering of the piece was a splendid achievement. At the offertory Miss Neumann sang Bassini's Salve Regima with great sweetness and expression. Rev. Dr. Wiseman read the pastoral of Bishop Bayley, in reference to the approaching Ecumenical Council in Rome, which is to take effect in St. Peter's parish, Jersey City, during the month of September next. In this pastoral Bishop Bayley is among the foremost of the American bishops to take the field in favor of the movement. He heartily endorses the views of the sovereign Pontiff on the grave questions which agitate society and make war upon the Catholic Church, and pays a graceful tribute to the Pope, as one of the most distinguished piliars of the Church. more in the persuasive style of a father to his chil-

The venerable Bishop Janes preached in the Cenyesterday forenoon, before an interested and intelligent, though not very large, congregation. He gave a portion of the ninth chapter of First Corinthians, commencing at the seventeenth verse, as his text, commencing at the seventeenth verse, as instead, and depicted in language at once touching and easily understood the sublime efforts which St. Paul had made in carrying out the Master's commands. Bishop Janes eloquently commented upon the attitude the Apostle assumed towards the young, and wounds up with a stirring appeal for funds to aid in the construction of the Newark Methodist Episcopal Conference Seminary at Hackettstown, in this State.

aid in the construction of the Newara Episcopal Conference Semimary at Hackettstown, in this State.

Grace church, on the corner of Broad and Wainut streets, was a scene of a lively little sensation yesterday forenoon, during morning prayers. Unperceived, a fine black and tan terrier followed its owner, a lady in deep mourning, into the church, and on being led out by some person commenced barking furiously, so as to compel its mistress to leave too. The effect on the congregation and clergy was of a character that can only be imagined. To properly describe it is scarcely possible.

TRENTON, June 13, 1869, The acceptable weather of to-day induced a vast multitude of religiously disposed persons to perform their wonted Sabbath devotions at their fa-vorite churches. In the two Catholic churches Faceremonies and preached appropriate sermons. In the Central Methodist Episcopal church Elder Dob-bins delivered a discourse on the subject, "Lead us not into temptation." After some introductory remarks the reverend preacher descanted on the dif-ferent definitions of the term temptation, and marks the reverend preacher descanded on the different definitions of the term temptation, and
said God cannot be tempted, nor does he tempt any
man. Temptation means trial. In its intention and
purpose temptation is our destruction. In another
sense it is kindly. The two definitions differ in their
origin and results. God is the source of one and
the passions the cause of the other. St. James
says when a man is tempted he is drawn away by
his own lusts. A man, however, has not an adminity
for every species of evil. One evil often antidores
another. Luther said he flared his own heart
more than the Pope, who was his greatest
senemy. Temptation as an enemy is extremely active and tireless; it goes about like
a roaring ion seeking whom it may devour. Resist
him, and he comes back to the attack. Satan selects
his temptations and adapts them to the business of
men and makes the shortcomings easily besetting.
Every man has his angel's side and his devil's side.
Man is subject to various evils; thus covetonsness
was the weakness of Judas. The reverend speaker
then dilated on similar illustrations, and concluded
in the following manner:—"Many are selling themselves to the devil; giving up their eternity of bits
for a momentary gratification of some sensual desire
of their hearts." The Rev. Mr. Dobins lastly exhorted his hearers to guard against temptation and
avoid the occasions of sin.

RELIGIOUS SERVICES IN WASHINGTON.

WASHINGTON, June 13, 1869. The Mount Vernon place Methodist Episcopal church, a new edifice, was dedicated and opened for divine services to-day. Before the hour for the comment of the services had arrived the audience was so large that many persons were unable to gain admission. Rev. W. E. Munsey, D. D., preached a sermon from the text, "This is none other but the use of God." He dwelt at length on the sacredness of a place of worship and closed by congratulating the congregation on the successful completion

of the edifice.

Rev. Dr. J. P. Newman preached again to-day at the Metropolitan Methodist church before a large congregation, taking for the subject of his discourse the salutation of the angel Gabriel to the blessed mother of God. The preacher gave a beautiful sketch of the life of the Virgin Mary, describing her birthpiace, the beauty of her person, charms of her mind and singular purity and elevation of her character. The Old Testament, in all its pages, could furnish no woman equal to Mary, or worthy to be chosen as the mother of the God man. After dwelling upon these points with much force and originality, Dr. Newman touched on the Cathelic doctrine of intercession, and labored to show that, high and noble as was the character of Mary, blessed as she was among women, still our Divine Master never intended that she should be chosen as the intercessor of sinners before the Throne of Mercy. God intended that man should make his prayers directly to himself as a spirit, and not as a man. As a man God was not everywhere; His body was not omnipotent; His divine spirit failed the Immensity of space, was everywhere, omnipotents, ubiquitous, Thereforeman could not pray even directly to our Saviour aman, but as spirit; and therefore it followed that if Christ as man could not near our prayers everywhere, much less could His blessed mother.

At St. Matthew's Roman Catholic church to-day it was announced by Rev. Dr. Charles I. White, the pastor, that next Sunday another collection for the length of the Fope would be taken up, and thas upon that occasion he (the pastor) would preach on the subject of the Papacy. The reverend gentlemma illuded to the fact that recently erromeous statements had beer spread before the public through the newspapers as to the true character of the Pope and the doctrines of the Roman Church. To refute thes; of the edifice.
Rev. Dr. J. P. Newman preached again to-day at

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